

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

---

ROBERT CROSBIE—HIS WORK GOES ON	253
THE SECRET DOCTRINE—AN ENDURING LEGACY	256
OVERCOMING TENDENCIES	262
FEELING AND THOUGHT IN SELF-ANALYSIS:	
II.—SELF AND THOUGHT AND FEELING AND THOUGHT	264
THE SOUL OF THINGS	272
PURSUIT OF BEAUTY—SEARCH FOR TRUTH	276
PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM—VIII	277
ON THE LIGHT OF THEOSOPHY	284

---

## Publisher's Announcements

**THE THEOSOPHICAL MOVEMENT:** Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The publishers assume full responsibility for all unsigned articles herein.

**SUBSCRIPTIONS:** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 21.00 £3.50, \$11.00 per annum, post free.

**COMMUNICATIONS:** Contributions submitted or publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

**CORRESPONDENCE:** Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

**BEQUESTS AND DONATIONS:** Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA) PRIVATE LTD., which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

Vol. 58, No. 8

June 1988

ROBERT CROSBIE

His Work Goes On

[Reprinted from THE THEOSOPHICAL MOVEMENT, June 1938.]

ON the 25th of June all associates of the United Lodge of Theosophists will, and all lovers of Theosophy should, pay homage to the memory of Robert Crosbie. He founded the United Lodge of Theosophists in 1909; for a full decade he laboured to resuscitate Theosophy which was not happily forgotten by the world, but remembered and talked about as a false philosophy with a name blackly besmirched.

Look round the Theosophical world of 1900: Theosophical organizations with headquarters in India and the U.S.A. had been weakened and the one Society founded by H.P.B., W. Q. Judge, Colonel Olcott and others had split into many. These organizations had different programmes of activity, were engaged in various pursuits, some of which were good, but hardly anything was being done to study and grasp the doctrines of the Wisdom-Religion for the study of which the Society was founded, as is clearly evident from the very dedication of *Isis Unveiled* published in 1877. Which of the Theosophical organizations was dedicating itself “to study the subjects on which they [the two volumes of *Isis Unveiled*] treat”? United effort to study the philosophy stopped by 1900, and in the first decade of the twentieth century only stray individuals were genuinely interested in the contents of *The Secret Doctrine*, which H.P.B. dedicated in 1888 “to all true Theosophists, in every country and of every race, for they called it forth, and for them it was recorded.” Such genuine Theosophists were a handful—stray and scattered students.

Robert Crosbie himself shared the Karma of the Movement but saved himself by the living power of Theosophy, keeping close company with the Holy Writ of the Wisdom-Religion, the writings of H.P.B., and especially of his own physical-plane guru—W. Q. Judge. He tried to work for Theosophy through more than one organization, but found personalism barring the way to any propaganda along right lines. Organizations were teaching their members to worship their respective leaders, which resulted in the loss of memory both of the philosophy taught by the Masters, and of the very mission of H.P.B.

In 1909 Robert Crosbie found it necessary to build a school for Theosophy, and with humble but sound beginnings he started work with a handful of learners. That school is the United Lodge of Theosophists. What did the school do? It not only enabled those who had erred and gone astray to return to the Fold of H.P.B., but also made it possible for entirely new generations of men and women to drink at the fount of the crystalline waters of pure Wisdom. Many of the former class humbly took advantage of Mr. Crosbie's efforts, while literally thousands have come to contact genuine Theosophy because of his endeavours.

He passed away on 25th June, 1919, but the Work continued and one of its effects has been to bring some sense of appreciation for the "Original Impulse" and the "Original Programme" of the Masters among members of sundry theosophical organizations. By going on steadfastly with the task of study and service of the Philosophy of Theosophy, the United Lodge of Theosophists has brought about a change in the minds of all interested in Theosophy. U.L.T. methods have set a correct example. Not over cups of tea and pleasant discussions can real unity be established; similarity of aim, purpose and teaching is cementing the bricks of the Living Temple of Divine Wisdom.

Robert Crosbie once wrote of the various Theosophical organizations:

These various stripes must have their place in the great economy of consciousness—they must have, or people would not be attracted by them, would not seize and hold on to them. When the particular "stripe" does not bring the devotee the expected result in knowledge, then a further search is indicated to the mind so caught. Every person really waked up by such claims or exponents will touch us sooner or later, if we hold to the straight line. On this, Mr. Judge once wrote: "By our not looking at their errors too closely, the Master will be able to clear it all off and make it work well."

What was his attitude towards them?

We sympathize with *all* efforts to spread broadcast the teachings of Theosophy pure and simple, without expressing preference for any organization or individual so engaged—recognizing that while methods differ, the Cause of one is the Cause of all. Meantime, we go on with our own line of work which, because of its freedom from any complications of organization, presents a catholic spirit. We are not drawing attention to ourselves as a body, but to the principles that, as a body, we hold. The *Declaration* is a summation of the stand that all Theosophists should take—toward the work and toward each other. We all need to cultivate that charity which sympathizes with every effort to spread Theosophy, even if methods and other things do not appeal to us: any effort is better than no effort at all.

And with prophetic insight he wrote:

As the years go on, and "U.L.T." becomes better known by its fruits, it will be more and more difficult for those who have an axe to grind to label us anything but straightline Theosophists, resolutely declining any connection with any theosophical organization, but always in full sympathy with our fellow-Theosophists of all organizations or of none.

In this spirit the work of Robert Crosbie is carried forward—a blessing to many individuals and to the world at large.

---

To know men is to be wise:  
 To know one's self is to be illumined.  
 To conquer men is to have strength:  
 To conquer one's self is to be stronger still,  
 And to know when you have enough is to be rich:  
 For vigorous action may bring a man what he is determined to have,  
 And to die and not be lost, this is the real blessing of long life.

—LAO TZU

# "THE SECRET DOCTRINE"

## An Enduring Legacy

### I

THE first public announcement that H.P.B. would be writing a work to be called *The Secret Doctrine* appeared in January 1884, in the Supplement to *The Theosophist*. It was originally intended to be "A New Version of *Isis Unveiled*"—an idea which was later abandoned. Almost five years later, in October 1888, the final version of Volume I of H.P.B.'s *magnum opus* came off the Press. Volume II followed a couple of months later. This was a major event in the history of the Theosophical Movement of a hundred years ago, an event for which students of Theosophy all over the world had waited impatiently for many years. The first edition of 500 copies was sold off in advance of publication, and succeeding editions had to be printed to satisfy the growing demand for this epoch-making work.

A few months before its publication, the following Circular was printed for distribution and was reproduced in W. Q. Judge's magazine *The Path* (July 1888):

In all ages, and in all lands, the belief has existed that a Divine degree of knowledge is possible to human beings under certain conditions; and, as a corollary to this, the conviction has dwelt in the hearts of the people that living men exist who possess this knowledge—whether they be called sages, philosophers, adepts, or by any other name.

In ancient times this knowledge was taught and communicated in the "Mysteries," of which traces have been found among all the nations of the earth, from Japan through China and India to America, and from the frozen north to the islands of the South Pacific.

In modern times the existence of this knowledge has been divined by different scholars and students, who have called it by various names, of which "The Secret Wisdom" is one.

The author of this work has devoted more than forty years of her life to the study and acquisition of this knowledge; she has gained admittance as a student to some of the Secret Schools of this Wisdom, and has learned to know and appreciate its extent and value.

The purpose of the present work, then, is to lay before the think-

ing world so much of this "Hidden Wisdom" as it is thought expedient to make known at present to men in general.

In her earlier work, *Isis Unveiled*, the author dwelt with Science and Theology from a critical standpoint. But little of the positive Esoteric teaching of the Secret Wisdom was there brought forward, though many hints and suggestions were thrown out. These will find a fuller explanation in the present volumes. . . .

This Circular, issued from London, goes on to give a résumé of the contents of the two Volumes.

Soon after the publication of the work, *The Path* hailed the event with these words:

Any attempt at critical review of this marvellous book would properly seem—to those who notice that Madame Blavatsky refers to herself as "the Author—the writer, rather"—presumptuous. . . . To say that *The Secret Doctrine* is the most extraordinary, the most unique, book in literature; that its exposition of cosmogony is absolutely unprecedented since the age of print began; that the attention now given it is as nothing compared to that assured a century hence; is a very temperate assertion. If not technically a "revelation," it is virtually such to the Western world; and one may well exclaim—as was once before done when strange truth from Adept sources was disclosed, "He that hath ears to hear, let him hear." (December 1888)

Various delays. . . have put off its appearance much beyond the time announced. But a book which will require months to comprehend and years to digest may very well exact a little patience before, no less than after, its issue. . . . All that is possible at this date is to congratulate the Theosophical Society, the Theosophical world, and, indeed, the world beyond Theosophy, on the publication of this amazing exposition of hitherto-occult doctrine. Apart from any personal prepossessions or beliefs, we do not see how this work can be regarded as other than an epoch in scientific literature. To a Theosophist, the living at the time of its appearance is a privilege. (January 1889)

H.P.B. states at the outset (I, xxxviii) that *The Secret Doctrine* "is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century." It reveals more than her earlier work, *Isis Unveiled*, revealed. A further rent in the veil that had for ages concealed the Secret Archaic Doctrine had to be made for the benefit of "all true Theosophists, in every country and of every race," and it was to them that H.P.B. dedicated her work, "for they called it forth, and for them it was recorded."

Without H.P.B. there would have been no presentation of Theosophy. She was the Guru of all true Theosophists and still remains so. *The Path* stated in February 1893, almost two years after her passing: "H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. . . . Not only was H.P.B. predominant with us in 1875, but she is yet." Her works remain as majestic monuments of her occult mission to our age.

It is not possible to view any one of her works in isolation from the others. The teachings they contain dovetail. *The Secret Doctrine* cannot be comprehended without an adequate understanding of *Isis Unveiled* and her other writings. *Isis* tried to show that to learn what is true it is necessary to ascertain what is false or inaccurate or misinterpreted. Its volumes expose the errors and falsities of science and theology, of psychical phenomena and spiritualism, and in the process unveil the true, the noble and the genuine. *Isis* clears the ground of weeds and dead roots and prepares us to receive the constructive and positive teachings given out in *The Secret Doctrine*, teachings which lay bare the fictions and defects of science, religion and psychical creeds. The cosmogenesis and anthropogenesis of *The Secret Doctrine* remove many an absurdity and teach how man is part of Nature, which is material, intellectual and spiritual. Matter which is living, intelligence which is evolving and spirit which is ensouling make the *substance* of space, beginningless and endless in manifestation which is periodic.

Regarding the scope of the Secret Doctrine (not the two volumes, but the Esoteric Philosophy of the archaic ages), H.P.B. has stated: "The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world" (I, xxxiv). "These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history" (I, vii). "We give facts and show landmarks: let the wayfarer follow them. *What is given here is amply sufficient for this century*" (II, 742).

H.P.B. made no secret of the fact that she was helped in the writing of *The Secret Doctrine* by those whom she called her Masters. It may be apposite to quote from a letter sent to Col. Olcott in August 1888, by one of the Masters himself, while the former was sailing from Bombay to Europe on board the S.S. *Shannon*:

I have also noted your thoughts about the "Secret Doctrine."

Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

In regard to the preparation of the work, H.P.B. herself wrote to A. P. Sinnett in March 1886:

*I live two lives again.* Master finds that it is too difficult for me to be looking consciously into the astral light for my *S.D.* and so . . . I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them. Thus all the Patriarchs from Adam to Noah were given me to see—parallel with the Rishis; and in the middle between them, the meaning of their symbols—or personifications . . . . I was ordered . . . to make a rapid sketch of what *was* known historically and in literature, in classics and in profane and sacred histories: of *magic*, the existence of a Universal Secret Doctrine known to the philosophers and Initiates of every country and even to several of the Church fathers such as Clement of Alexandria, Origen, and others, who had been initiated themselves. Also to describe the Mysteries and some rites; and I can assure you that most extraordinary things are given out now . . . . I have *facts* for 20 Vols. like *Isis* . . . . (*The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 194-95)

Dr. Archibald Keightley, one of H.P.B.'s close colleagues in England, stated in the course of an interview reported in the *New York Times*, while he was on a visit to the United States:

None can fail to be impressed by her eloquence, her power of argument, and her vast erudition, the resources of which seem to be so unfathomable that one listening to her is often compelled to feel that it is impossible that she should be drawing entirely upon her own stores of knowledge, great as that may be, but that she has the efficient aid of powers invisible to those about her . . . . While working upon her *Secret Doctrine*, Mme. Blavatsky had not a single book of reference or authority about her, yet would frequently make long quotations of two or three hundred words from various works, giving author, volume and page as precisely as if by immediate reference. I became a little uneasy about it and said to her: "Do you not think I had better verify the accuracy of some of these quotations?" "Certainly, if you wish to," she

replied. So I took a lot of them and went to the British Museum, the only place where the books were, to my knowledge, accessible. There I found them accurate to the minutest degree, except that in one or perhaps two instances I did not find the passage quoted upon the page she had given. Say, for instance, the page specified was 307. It was not there. But, acting upon an idea that occurred to me, I turned to page 703, and there found it word for word. The cause for the transposition of the figures was in their reversal in the astral light, which presents things exactly as if shown in a mirror. (Reprinted from the *New York Times* in *The Theosophist*, July 1889)

*The Secret Doctrine* was reviewed in many newspapers and periodicals of the day, and the excerpts which follow give some idea of the reception accorded to this work. Some of these reviews were reprinted in Vol. X of *The Theosophist*.

Col. H. S. Olcott, in his review published in *The Theosophist* for January 1889, calls this work "one of the towering pinnacles of modern literature," the "intellectual 'efflorescence' of our times," and goes on to say:

The book stands upon its own merits, and so solidly that it will take a mighty adversary to upset it. If there is one thing more hateful than another to the independent thinker, it is to have a book put forth as specially entitled to reverence because of its alleged infallible parentage, and apart from its intrinsic merits. . . . This is clearly Madame Blavatsky's opinion also, as the special disclaimers of authority in her *Secret Doctrine* amply show.

The value of this book is so great to would-be Theosophists that if a single chapter, or portion of a chapter, were read at each meeting of a Branch, by someone who can read well and understand the text, they need seek no further for teachings or teachers in theoretical Occultism. It is a library in itself, unique, in the sense of a Dictionary or an Encyclopaedia, and if the Theosophical Movement had produced only the two books of this authoress, it would, in the eyes of posterity, be regarded as an epoch-making phase of human thought.

J. M. Keating, writing for the *Memphis Appeal*, U.S.A., said in part:

If these two volumes [of *The Secret Doctrine*] are, as the writer of them claims, mere transcriptions of archaic history and knowledge, they are marvellous works, even from that assumption, and if they are the special creation of the writer, then they are doubly so. But of course this last is out of the question. . . . No

one will take up these volumes without a feeling of admiration and respect for the patient industry that is evidenced on every page, the deep introspective and philosophic power that is displayed, the comparisons and contrasts with science by which the writer seeks to make her claim for the superiority of the "Secret Doctrine" as an exposition of life in every one of its phases, and the perseverance that resulted in a work that however it may be viewed from the standpoint of education or religion, is one that entitles Mme. Blavatsky to the respect of thinking people. To those who are curious in regard to occult knowledge, the "Secret Doctrine" will be a mine of information, and to those who are already given to it, it will be especially acceptable as the profoundest, ablest and most exhaustive work in our language upon a subject of which they have hitherto had the mere tailings, and which is here presented as fully as the modern mind can grasp it and by the one living person who, above all others, can speak to Theosophists the world over with the highest authority. (*The Theosophist*, June 1889)

Under the head "Our Question Department," the following appeared in the *Golden Gate* of San Francisco, California, dated March 23, 1889. In reply to a critic, "H.G.P.," it was stated:

It is not enough for you to deny what she declares to be true [in *The Secret Doctrine*]; can you prove that her statements are false? Unless you can, surely you are not wise in your wholesale attack. . . . Then again, what if all you say of Madame Blavatsky be true (which, by the way, I do not believe), it would not make *The Secret Doctrine* less remarkable; the wonder would be that such a woman could write such a work. Yes, I have read both *Isis Unveiled* and *The Secret Doctrine*; I shall read them many times, only to wonder and read again, finding more and more each time as the truth reveals itself to me. I could not review them if I would. "Time will not shelve these books," the world called for them or they would not be; the want brought the supply. Years will not exhaust the supply, but time will reveal Madame Blavatsky as *the* woman of the century; but apart from her personality, why not let the work stand on its own merit, filling in the gaps in our materialistic science, and making man something more than a helpless instrument to be played upon by Nature's forces, and then be lost in the seething tide of years? (*The Theosophist*, June 1889)

(To be concluded)

---

## OVERCOMING TENDENCIES

Do not unite yourselves with unbelievers; they are no fit mates for you. What has righteousness to do with wickedness? Can light consort with darkness? Can Christ agree with Belial, or a believer join hands with an unbeliever? Can there be a compact between the temple of God and the idols of the heathen? And the temple of the living God is what we are. God's own words are: "I will live and move about among them; I will be their God, and they shall be my people." And therefore, come away and leave them, separate yourselves, says the Lord, do not touch what is unclean.

—*Second Letter of Paul to the Corinthians*, vi, 14-17

ST. PAUL (H.P.B. calls him an Initiate) distinguishes between idol-worshippers (*i.e.*, those who look for God outside of themselves) and God-worshippers (those who seek the Self within). Idols are not only of stone, mud, metal or stained glass. Customs and habits, social shibboleths, religious dogmas, and a hundred other varieties of "idols" exist, and bowing down to them pollutes the soul.

The ordinary person is an idolater. He lives according to the routine established for him; unconsciously to himself he is a slave to family, communal, religious, national and racial customs and taboos. Instead of seeking any rational basis for his actions, he is guided by what is done and what is not done in his own set or circle. Rare is the aspirant who earnestly resolves to emancipate himself from the slavery of his own lower self and daily attempts to purify himself, to give up non-rational living, and be guided in all circumstances by philosophical principles.

His enemies are twofold: his own innate weaknesses, and his Karmic affinities who, in the shape of relatives, friends, associates, persuade and coerce him to be "normal and natural," *i.e.*, to be as they are. The second set of enemies strengthens the first. Hence the advice of St. Paul to "come away and leave them."

This separation in thought is not from the souls of people but from the tendencies and weaknesses inherent in them. The aspirant must learn to distinguish between the evil-doer and the evil act, between his friends and kin and their wrong tendencies. The people we contact have to be helped and served and not condemned, for they are a part of us. This is what is implied in *The Voice of the Silence* verse:

This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called "Great Heresy."

A footnote explains the "Great Heresy" as "*Attavada*, the heresy of the belief in Soul, or rather in the separateness of Soul or *Self* from the One Universal, Infinite SELF." All human beings are divine; each has within him the Higher Self; and all divinities are but aspects of the One Divine Self. But men and women are often befogged and their divinity does not shine forth. We cannot help them by continuing in the ways of personality, prides and prejudices. By ourselves rising above these limitations we make it easier for our Karmic affinities also to rise.

Now, what are those tendencies which we must overcome in ourselves and which demand that we "come away and leave" those surcharged with them? From what shall we "separate ourselves" because it is right to separate?

The *religious tendencies* which we must shake off include (a) looking outside ourselves for salvation; (b) belief in the efficacy of priests or ceremonies to purify or elevate us; (c) fancying that we can evade the consequences of our acts; and (d) the false assumption that we are inherently weak and sinful creatures instead of Gods in the making.

The *social tendencies* to be transcended include (a) habits of life which cannot meet the challenge, "Is it necessary?" (b) indiscriminating acquiescence in what is expected of us by our family, friends and social set (did not Jesus exclaim, when his mother wanted him to interfere in a matter that was no part of his duty, "Your concern, mother, is not mine!"); (c) customs which mean nothing and are without a purpose; and (d) partisanship to our own caste or class.

Prominent among the wrong *national tendencies* to be overcome is unreasoning patriotism, so-called, which champions the interests of one's own country, irrespective of the demands of right and justice.

The Masters love the race of men, but in helping it to overcome its weaknesses They do not lower Their own standard of life or method of service. Humanity has to rise to Their level; They do not descend to its. "Evil communications corrupt good manners," and vice grows by being fed. The aspirant cannot afford to trifle with his own discipline to suit the idiosyncrasies of others or to placate friends and kin. A Master once wrote:

If they [people] do not want the whole truth and nothing but the truth they are welcome. But never will they find us—at any rate—compromising with and pandering to public prejudices.

---

## FEELING AND THOUGHT IN SELF-ANALYSIS

### II.—Self and Thought and Feeling and Thought

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1950.]

#### SELF AND THOUGHT

THE postulate that feeling-experience and thought-experience are basically opposite in nature, can be demonstrated best by comparison. Having defined, however briefly and inadequately, the elements of feeling-experience, it becomes necessary now to turn our attention to thought-experience, or, to express the phrase more accurately, Self-experience through Thought.

It has been said that the characteristic which marks Man as distinct from Animal, is the presence of thought in his consciousness. Perhaps a more complete statement would be that a self-conscious Being functions in man's mind through thought. Viewed thus, the mechanical aspect of thought may be studied as used by Self.

Such a study has long been the preoccupation of the West in its own peculiar way. From its point of view, "mind" is the strange action of the brain, a vague realm where "thought" abides, moved by mysterious levers. Mental action is also considered as being of the nature of an automatism. Observation leading to any theory of causation has resulted in (1) the idea that thought is fashioned and directed by nerve impulse, originating in or outside the body, leading to (2) the conditioned reflex now popularly associated with Pavlov; or, (3) psycho-analytic theory. But to control, or direct, any of these "controlling" factors necessitates a thought first. Where does this originate? Can there be thought without a Thinker? Prof. L. A. White believes there can. To quote: "Whether a man 'believes in' Christ or Buddha, Determinism or Free-Will, is not a matter of his own choosing. His philosophy is merely the response of his neuro-sensory-muscular-glandular system to the streams of cultural stimuli impinging on him from the outside."

To refute this, one need merely choose not to accept it. The "mechanism" that is constructive and potentially powerful, that stands out in greater relief of dignity and skill against the background of materialistic opinion—is the life of Self in Consciousness, expressing and experiencing through Thought, Will and Feeling. As Will in the highest sense acts, for the present, beyond the conscious direction of this Self, for most men it remains

outside the scope of this study.

The purpose in now pursuing the question, "What is the relation between Self and Thought?" is not only briefly to cover what is well-known ground to many, but also to lay a foundation for a discussion of the related functions of Thought and Feeling in regard to Self. Thus, Mind is often used as a synonym of thought. From *The Voice of the Silence* comes a pithy and exact description of the function of Thought: "For mind is like a mirror . . . it reflects." And this mirror possesses mysterious, magic powers. For, not only will it dutifully reflect, for the Self's consideration, the realm of the personal and practical, as well as the abstract and metaphysical; but towards any idea or picture held fast in concentration will soon troop associated and related thoughts. From what fastness of Nature, and what power is it that demands their presence? This commonplace and well-tabulated mental action is yet remote from our understanding, replete with mystery.

As the reflective function of Thought, in relation to the personal and practical, will be included in the discussion of Thought and Feeling, let us now briefly consider the value of abstract or universal thought, always remembering that, from the point of view of this study, Self is the dominating Power, seeing through the mirror, pondering, choosing, judging, discriminating.

When Self focuses attention upon abstract or universal subjects, important results develop and profound implications are set up.

(1) As a foundation for producing concrete results we have such spokesmen as Whitehead and Weaver, who speak, respectively, for mathematics and for universal concepts or principles; the first in its role leading to discoveries in the physical sciences, and the second as the dominant cause, the absence of which has permitted the gradual coarsening and vulgarization of our present culture.

(2) Self through Thought concentrated upon the subject of Universal Cycles, as example, is a refutation in action of the materialistic dictum that "mind" is merely an end-organ in a chain of neural impulses. The desire of the embodied Self to be freed from the domination of its physical environment, finds here a promise and a partial solution. Were "mind" really dependent for existence on outer stimuli, it could never separate itself from its "cause." Therefore, in the act of refusing thought to one division of life in favour of another, Self asserts a power which, through attachment or detachment, may bind or free the Self.

(3) The ability to transfer one's consciousness to the consideration of a general or universally applicable concept, while at the same time withholding the constriction of a pressing personal desire, or ambition, seems to constitute the basis for self-healing. This "strange" power responds often, even to the logically untenable affirmations of certain healing cults.

(4) But Thought on Universal Ideas will not finally solve the problem of regenerating man's lower nature. Such a practice can and does act like the fabled Magic Carpet, whisking us away from the line of battle for rest, invigoration and re-visioning the Picture of the True, but we must return to the struggle. To quote W. Q. Judge (*Letters That Have Helped Me*):

Then there is the lower self, great in its way, and which must first be known. When first we see it, it is like looking into a glove, and for how many incarnations may it not be so? We look inside the glove and there is darkness; then we have to *go inside* and see that, and so on and on.

Some may believe that all of the lower, selfish, despicable or mixed impulses and plans that comprise the lower nature may be entirely wiped out, destroyed, by the successful act of transferring one's attention to Ideal, Abstract subjects. Were this true, then such thought-practices would assuredly constitute the Key to the Gates of Gold; and the accomplishment of one of life's great purposes would prove relatively easy. But for those who mistakenly hold to such a belief and follow such a practice, there is a warning in "Occultism versus the Occult Arts" where H.P.B. writes of those who

imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expended, but turned toward higher and more holy purposes: namely, *until their collective and unexpended strength enables their possessor to enter the true Sanctuary of the Soul and stand therein in the presence of the Master—the HIGHER SELF!* For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will, put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries! As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary

hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. . . . Strange aberration of the human mind. (*Raja-Yoga or Occultism*)

In the light of this passage, it becomes obviously imperative that direct measures be employed upon the fury, fire and passions of the animal nature, so that we do not unwittingly follow the example of the Spartan boy.

Granting the willingness, the desire, to pursue such a task, then arises the important question, How? And in this connection there should emerge the paramount reason for striving to distinguish between the functions of Thought and Feeling. If Feeling-recognitions are the answer to this problem, and if an interpretation of Thought is being used which excludes such recognitions, the outcome must prove unproductive of the desired results. Possibly as pointing in this direction are the following examples, or symptoms: (a) In younger students, the erection of a theoretical structure in regard to psychological problems, which to a pressing inquirer seems vague and remote from the point in need of clarification; (b) in older students a sense of bafflement, of frustration, leading to the acceptance of the *status quo*, psychologically speaking, because it seems hopeless to try any longer; (c) in some, who, despite and because of the thwarted feeling, persist in pushing the thought-mechanism far beyond its normal capacity, there comes a serious impairment of the concentration function.

Mindful of the seriousness of our task, let us now seek hopefully, in a comparative study of Thought and Feeling, for an answer, that like the road builder's mighty bulldozer, may clear away some boulders from our path. However incomplete or inconclusive the following treatment, a sincere effort to satisfy what is felt to be a crying need is herein attempted.

#### FEELING AND THOUGHT

Thought—the exercise of the power by which the images in the mind come to the consciousness of the latter. Man creates no ideas; he merely grasps the ideas which are already existing and whose images are reflected in his mind as in a mirror. . . .

This quotation from an article, "Letters on Magic and Alchemy,"<sup>1</sup> succinctly defines the function of Thought and at the same

<sup>1</sup>THE THEOSOPHICAL MOVEMENT, October 1977.

time suggests several questions. One of these is: What impels the action of Thought in any given direction? Desire, of course. But, more specifically, the Self's desire for some object through the attainment of which the sought-for Self-sensation may be gratified. In the following paragraphs, consideration will be given to that type of mental action wherein the Self's desire uses the channels of thought as a means. "Thought" will include (1) the Self in reason—seeking to infer a method, a fact or an excuse; (2) the Self in concentration—receiving a train or a barrage of ideas in degree; (3) the Self in imagination—projecting all conceivable concatenations of events, or brushing fantasies on the astral canvas. In pursuing this course certain distinguishing characteristics of the Self in desire offer themselves in a general threefold classification. Each of the three may mark the status of the Soul in evolution or represent merely the phase of a passing experience.

First there is that desire which impels Thought into action—seeking, scheming, planning for self-interest in its myriad forms. Aside from the needs of subsistence, there are, for example, the easy satisfactions of success in acquisitiveness, of victory in competition, of boastfulness, loud or quiet. And, beneath and around any of these, lies the web of consciousness, teeming and fervid with plans, hopes and sorrows—for Self. The outstanding characteristic of this class is its total disregard of other Selves, with the usual exceptions of family, etc. And not because of active malevolence, but because interest in Self is so absorbing, so satisfying. There are the educated selfish, just as there are the ignorant selfish, often wistful after education. But whether the former or the latter, in this category the primary aim of life is held to be the gratification of Self-interest.

In our second class are grouped the intellectuals, scholars, etc., all those who take a major interest in the action of Thought. Until the advent of Einstein's relativity, "pure objectivity" was the ideal aim and the boast of scientific investigation. The obvious impersonality of the reasoning process as such, its cool machine-like quality, does, by its very nature, aid in producing impartial judgments. But the naive belief in "pure objectivity" received a double blow. First, by demonstrating "objectively" that the observer was part of the total picture described (Einstein) and therefore not a "pure" observer, a basic assumption of the scientists was rendered untenable. Secondly, in the psychological demonstration that, except for the rare few, Self-interest leans in the direction of prejudice and preconception, to pack the evi-

dence along desired lines—even as our esteemed science, with its determined devotion to Materialism. “Rationalization” in this, as in more personal pursuits, is a widespread symptom of the subservience of Thought to desire.

It is undoubtedly true that, in the acquirement of culture, one learns to recognize the overt traps that Self-interest lays for the manipulation of Thought; emphasizing the desirable, ignoring the unfavourable; and, on principle, one seeks to avoid them *in toto*. But, unless intellectual honesty is of a tough quality, and the love of truth is unalloyed, some form of desired Self-satisfaction will steer the craft of Thought into its previously selected haven. And today, because Idealism is at such a low ebb, Thought has nothing to work for except the restless, shifting shades of personal gratification: “Mine” versus “Yours.” Since the disappointment in “pure objectivity,” the pendulum of opinion has swung to an almost parallel naiveté in the presently held contempt for Thought as an instrument for impersonal judgment.

It is recognized that Self-interest is for most people the controlling agency of the mental process; but, while it is conceded that the overcoming of Self-interest may perhaps provide a topic of entertainment in abstract speculation, it can scarcely be considered seriously from the viewpoint of “realistic problems.” Why? Because austerity and asceticism attack the love of life which is fed and sustained in desire gratification. “Why destroy Life,” they argue, “for the empty pleasure of reaping a ‘purely’ abstract reasoning?” Prejudice against the Self, as an Idealistic Concept, here reaps its inevitable harvest. For, in the absence of any faith in the power of Self to effect a change for the better in the quality of Self-satisfaction, there remains only one alternative. The prison gates of the personal nature close around the consciousness of these ignorant sophisticates, and soon the jungle becomes their dwelling.

But, one may ask, what of those few who have not surrendered their allegiance to Idealism? In them, does Thought preponderate over Feeling? Or is there another quality of Self-feeling, for the sake of which the usual or “personal” type is willingly sacrificed? The latter explanation seems the truer one. For the struggle between man’s higher and lower natures is a death struggle between two kinds of Life or Feeling, for the Self. To serve, to be devoted, to sacrifice, are expressions of the action and Feeling of the Self, in regard to the beloved Ideal. Herein is the crux. To how many is the Ideal not at all beloved? The progress of the Soul in evolution is measured by its level in experience-in-

volvement; and experience is a Feeling-relation of the Self, expressed and resulting in the placement of desire, attitudes involving hopes and fears, and in expectancy of the longed-for Self-satisfactions.

What part, then, does Thought play? For both the Idealist and the so-called Realist, Thought presents a picture or an image to the vision or consciousness of Self in response to a need, a demand, or a fear (Feelings). The Realist—who is so named because the avenues leading to his Self-satisfactions are close at hand, in body-responses or the domination of others—finds only a limited use for Thought, principally to scheme and plan or to amuse him. But the Idealist has a more urgent need for the facilities of Thought, primarily because he has outgrown or out-suffered the usual object-attachments of Self and their consequent resultants in the average levels of Self-feelings. He seeks to widen and deepen the area of possible experience, so that the subtle and profound satisfactions he longs for may be realized. Or perhaps he is moved to action by the stirring of an ancient memory, deeply placed in his consciousness, which whispers insistently of a state or a world where happiness, beauty and goodness are pure, unalloyed, and where Self may feel complete. And so he plunges into his imagination and into the imaginations of others *via* books and conversations. He lays a train of reason which he hopes will explode into the answer desired. His interest acts as a focus for concentration; and ideas, suggestions, come to him. He seeks a Way, a Path. Should it be his good fortune to find a body of true knowledge such as Theosophy, he is then faced with a choice that will determine whether or not he joins those few who constitute the third class in our category.

The Idealist, having travelled so far, is virtually a member of Class III. And yet, equivocation or refusal to accept the responsibilities of this choice will inevitably set him down behind an impregnable wall, separated from all the lovely dreams that he has dreamt for Self alone. For this choice determines the essential difference between the true Disciple and the Idealist; the basic motive, "for me alone" or "for me, first," must be abnegated. "Give up thy life if thou would'st live."

There are many Idealists who mistakenly think of themselves as Disciples. Ignorance of the differing values of Thought- and Feeling-experiences within their own consciousness, might be justifiably pleaded as the true cause for this confusion. For, one may observe many instances where the thought, the imagination and the expression partake of the selfless and the sublime, while

the satisfactions of that Self remain held fast in old forms of personal Feeling. The young man will, in a manner militant and pugnacious, expound the doctrine of peace. The young woman will draw a word-picture of the sublimity of sacrifice and resignation, full of atmosphere created by voice and "feeling," and within a matter of moments coldly snub her neighbour.

The extent to which such "uneven development" is due to this misplacement of value may be determined only when the fault is recognized as such, and steps are taken to remedy it. While it is readily conceded that a fertile and vivid imagination can and does outstrip one's ability to exemplify and embody the Ideal, this question of degree assumes a different and less agreeable contour, when over a period of time one remains seemingly indifferent to one's personal nature that shows little sign of real development, while Thought glories in fantasies of self-sacrifice.

To repeat a vital point—many, in a sincere effort to analyse and effect changes in the lower nature, confuse the differing functions of Thought and Feeling as expressed by the Self. To eliminate from primary consideration (1) the fact that any and all "feelings" of the lower man are Feelings of the Self, and (2) that they exist and thrive in the mind or consciousness—to ignore these factors, whether from ignorance or bias, must predetermine failure in gaining results of understanding, or regeneration, of the lower man, whatever else may be achieved. It is true, of course, that conflict of desires, those for the Ideal, and yet too, for some of the dear personal ones—will determine the level of development of Disciples on the Path, at differing stages. But when stamina and aspiration are strong and determined, the symbol of the Spartan boy may apply, only because of confusion of understanding in regard to the functions of Thought and Feeling. In such cases, it were a pity not to seek for clarification.

*(To be concluded)*

---

WE should rather examine who is better learned, than who is more learned.

—MONTAIGNE

## THE SOUL OF THINGS

THE manifested world, perceived merely through the senses, appears to be composed of tangible objects; analysed scientifically, all objects appear to be composed of vibrating units, the variations of colour, qualities, form, etc., being caused by the different rates of vibration. Esoteric Science tells us that

atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the *principles*, corporeal, psychic and Spiritual, of the "Gods," themselves the Radiations of primordial nature. (*S.D.*, I, 633)

To study the universe with the help of the physical senses, the mind, and the spiritual nature, will enable us to learn something of the invisible as well as of visible nature, and to see the connection between Spirit and Matter, between the outgoing and the incoming aspects of the world-process. When we further realize that in time the analytical mind must be left behind, and the intuitional understanding of the heart take its place, then we begin to see into the soul of things.

The above quotation calls atoms and monads the "*principles* of the 'Gods,' " *i.e.*, garments, the matter in which they clothe themselves. Even the "so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of deity*" (*S.D.*, I, 460). Is it to be wondered at that to these "Gods" worship was offered by the ignorant, and simple respectful recognition by the wiser"?

Perhaps if we understood this we could see the need for a due reverence of Nature; reverence for other human beings, for the gods, for the sky and the rain, the air and the fire. We might sense the reason why a right attitude towards these things is important, and why the *Gita* says: "He who enjoyeth what hath been given unto him by them [the Gods], and offereth not a portion unto them, is even as a thief." We might see why there are healthy, reposeful, fruitful parts of the earth, and harsh, barren, volcanic parts; the calm waves, and the mountainous seas which batter the rocks and the ships; the balmy breezes that soothe, and the hurricanes that tear asunder the trees and the habitations of men.

We suffer today because we pay attention only to the garments, and not to the indwelling, informing soul. We tear those garments asunder at our will; we search for the soul of the atom, not realizing that if the soul is found it will not be matter as we know it, but the Life which uses the atom as a garment. Through garment

after garment we shall have to go till we reach the Radiations of primordial Matter. But, before that stage is reached, we must develop the capacity to understand.

A study of the Pythagorean teaching will help us, if we see this teaching as pertaining to the manifested as well as the unmanifested realms.

From, and yet in, the One Absolute Reality, arises the possibility of action. As It stirs, or comes to Life (outward), so It rays out from and in Itself, Its own Nature.

The Ray (the Pythagorean Monad) descending from "no-place" (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being. (*Transactions*, p. 106)

In other words, the Pythagorean Triangle is the Three in One; Spirit or Father, Matter or Mother, and the base-line which unites them, the result of their union, the Son. From the base-line comes all manifestation. Unless we can grasp the fact that the base-line is the combination of all three aspects—the Father, the Spiritual Ray; the Mother, substance; and the Son, the Creative Force in matter or form—we shall see only a material universe. But see every point in space as a reflection of this first triangle, every solar system, every earth, every atom as the triangle, and we have a living Universe.

One vital step is missing. Since we cannot separate any portion of Kosmos from any other portion, high or low, the reflection of the triangle must contain the reflection of its Source, thus making the reflection fourfold. Taking the triangle not as a plane surface, but as a solid, we have a pyramid on a square base, and reflecting itself in matter we find the apex flung down into the very depth of materiality. The gloriousness of the One has become veiled in the garments of illusion, the dewdrop has become a speck of mire!

To know this, it is said, is to know the secret of Life; it enables us to see the diamond in the piece of coal, the dewdrop in the mire, the heart of the Christ in the darkened soul of the criminal, the Spirit Triumphant as a glory incomprehensible.

But before the diamond is found, the dewdrop cleansed, the blackened soul rendered snowy white, there are many stages of recovery. The first-step is the recognition of the possibility; the second is the continuous, unremitting search or work of transmutation.

Theosophy has given us the Ideal and the Way. It has shown that the Universe is sevenfold, and so is man. Both are "Gods" veiled in garments of illusion. Reach the God in man and the God in Nature has been found; reach the God in Nature, and the God in Man has been found. To understand the one triangle means that all triangles are understood. To reach the apex of one triangle means that the apex of all has been reached. While we limit our view to the base-line we are tied down in matter, tied to an almost infinite number of lives, to pain and to suffering, to uselessness and the curse of being thwarted all the time. But if we rise to the apex of the triangle on any plane then we are like the flier who sees beneath him a vast area of land which would take many hours to walk over, but from that altitude is passed over in a few minutes. We would see, as we looked down on to the landscape of Eternity, the vast panorama of many lives in which past, present and future seem as one. Only as we walk on the ground do we have to traverse step by step the road, often blind to the other side of the hill. Seen from above, with the eye of Spirit, the way is clear, obstacles take on their due proportion, specks in the larger view.

But above, too, the horizon spreads out, limitless. Man is a point of consciousness half-way between earth and heaven. Through him are focused the immensity of Space and the petty divisions of earth. Both cast their reflections on him. When he realizes to the full that he is the focus through which he can direct the vision of the Above on to the gloom of the below, and transmute the dark diversity of the below through himself to the Oneness of the Above, then indeed he becomes the triangle, the three in one, the four, the sacred Tetraktys.

This process must go on at every stage in the vastness of manifestation, for perfection can never be reached. The kernel of Spirit can never be reached until final absorption in the One brings about the expansion of the Point into the ALL.

Often, seeking for this union of ourselves with the All, we strive to take a direct cut, as we think, by destroying in ourselves that aspect of the triangle which is the Mother.

The functions of the Mother do not cease with the birth of the child, but her self-sacrifice goes on throughout life and even throughout Devachan. The child lives through her and she lives in the child. All beings are the result of Father-Mother, and it is the one Father and the one Mother, therefore all things are of the same parentage, all are brethren, whether we are dealing with human families or any other forms or any cell or atom. No

child can therefore progress without helping all other children to progress, and no man can know the Father unless he can recognize the Father in every form of matter. No man can know the Mother unless he can recognize Her as every form of matter. No man can know himself as a Son unless he can sense the Son in every form of matter.

As the ray of sunlight falls through a prism it shows itself in various colours; the rain falls crystal clear to become absorbed by the earth till its glory is gone though its usefulness remains. So the bright Son who unites in Himself the glory of Spirit and the radiance of the true Matter, falls into the dull garments composed of the less evolved bright sons. While using these garments in his own life, for the sustenance of his body and the means of progress of his emotions and his mind, he must vitalize the sons who lie hidden within them.

It is necessary, therefore, to take note that Nature is not merely gods and atoms, but gods, monads, atoms, the monads being the unit or veil or first garment of the gods, which, focusing the nature of the god, enables Him to remain an individual, separate and distinct through a *manvantara*, however lost for a time to our sight. Human evolution is the path of the Monad awakening both to the knowledge of its garment of matter, and of its god, of which it in turn is the garment. Also the recognition of the Great Heart of the Universe which pulsates throughout every atom of matter.

We see a reflection of this with every dawn; the gradual awakening of bird and plant and man and their outgoing towards the rising tide of Life; we see it in mother-love whether of animal or human being; we see it in the radiance of the Sun and the beauty of the Moon, we see it in the movement of the ocean and the clouds in the sky, in the busy life of the hedges and fields, in the yoga or union of man with his God. In man only is the possibility of conscious creation. When he uses this function in harmony with the One Creative Force, then indeed there will be harmony through all manifestation.

---

WE act as though comfort and luxury were the chief requirements of life, when all that we need to make us really happy is something to be enthusiastic about.

—CHARLES KINGSLEY

## PURSUIT OF BEAUTY—SEARCH FOR TRUTH

ACCORDING to the greatest philosophers, the human mind-soul, in its endeavour to feel the Great Presence and to know the Ultimate Reality, arrives at the stage where an inner urge compels it to express its message.

Most men's religion is a formal acceptance of a code of rites and of rules imposed from without, one which very often their reasoning faculty cannot sanction or their moral perception support. When man in the progress of time can no more disregard the promptings of conscience and the urge of the mind-soul, he tries to rationalize his religion and soon comes upon the truth that religion is a Way of Living. This Way, he finds, has two main constituents—one is the aspiration of the soul to express on the screen of time the Eternal which he feels is within himself; the other is the urge for companionship with his fellowmen who should be members of a fraternity giving and receiving the gifts of the Spirit and thus enhancing the creative power of consciousness of each individual.

The artist is one who has reached this stage. His religion, his way of life, is to create for his own satisfaction and for the edification of his fellowmen. For this double purpose the poet composes his sonnet, the painter produces his picture; the sculptor incarnates his consciousness in marble, while the dancer expresses his in rhythmic motion; the composer creates by listening, the singer by the use of his vocal cords.

The philosopher is engaged in the same task, but his creative activity expresses itself in mathematical precision, attempting to define the nature of the Real. Schools of philosophy, like the *shad-darshanas* of India, are but the different modes of describing the nature of the Real and may be fittingly compared to the different branches of Art.

Religion is a way of life both to the artist and the philosopher; this is not very clearly recognized either by others or by themselves, because the organized creeds have usurped the place of the spontaneous religion of the inner man. Poems and pictures as well as the syllogisms of logic and the equations of mathematics reveal but some phase or aspect of the one Spirit. The artist through his pursuit of Beauty, the philosopher through his search for Truth, reaches some spiritual realization. Great mystical artists and true philosophers are therefore prophets with their respective messages.

---

# PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM

[Reprinted from *The Theosophist*, December 1884.]

## VIII

### THE REAL AND THE UNREAL

*Allah! Bi—' mi—' blah!*

*There is no god but God.*

—KORAN

EVERYWHERE in the broad expanse of the universe we see an almost infinite variety of forms, belonging to different kingdoms and exhibiting a variety of appearances. The substance of which those forms are composed may—for aught we know—essentially consist of the same materials, as the basis of their constitution, although its qualities, such as density, weight, chemical action, etc., may differ. We do not see the substance itself, we only distinguish the forms by the peculiarities of their attributes which come to the cognizance of our senses and by which we distinguish one form from another, and for purposes of distinction and reference give it a name. If we, for instance, look at a tree, we have no scientific *proof* that the thing we see is a tree, and if we had never seen a tree before, we would not know what it is; but having seen similar things before, which were called trees, our intuition tells us that what we see before us must be a tree and can be nothing else. Whatever may find expression in one form or another is called a thing, and a thing may change its form and yet the substance remain the same. Water may be frozen into solid ice or be transformed by heat into vapour; its substance assumes different attributes, but remains essentially the same, even after it has ceased to be visible to the human eye. Its attributes may disappear and it may still exist as an idea. A material thing is only the symbol or representation of an idea; we may give it a name, but the thing itself remains forever hidden behind the veil. We may by a well-known experiment arrange conditions so as to make a thing perceptible alternately by one sense or another without changing its form, but that which constitutes the thing itself cannot be perceived nor imagined. If we could separate a simple substance from its attributes and endow it with others at will, then one body could be transformed into another as for instance base metals be transformed into gold.

To illustrate, let us look at a stick. It is made out of wood, but that is not essential, because wood is not stick; it might be made out of something else and still be a stick. We do not perceive the stick itself, we only see its attributes, its extension and colour and density; we feel its weight and we hear it sound if we strike it. Each of these attributes or all them may be changed and yet it may remain a stick for all that; because that which constitutes it a stick, is an idea. Let us burn up the stick, and its substance and form will have changed. As a stick it exists no more in the physical plane, but the idea of a stick is not lost, the stick still exists as an idea, although it has as such no definite form. Let us now endow that formless idea with new attributes and clothe the new-born idea with matter, and we will have transformed our ideal stick into anything we choose to make. To do this on the physical plane requires the power of an Adept. But on the intellectual plane it is different. We daily transform our desires, our aspirations and tastes by the omnipotent power of will, and thereby make of man—even on the physical plane—a different being.

Nobody ever saw a real man; we only perceive the qualities which he possesses. Man cannot see himself, he speaks of *his* body, *his* soul and *his* spirit; it is the combination of the three which constitutes what we consider a *Man*, it is this which gives him his character; the real *ego*, the embodiment of the *Absolute*, is a formless idea for which we have no conception. As a formless idea and yet an individual unit he enters the world of matter, evolves a new personality, obtains new experience and knowledge, passes through the pleasures and vicissitudes of life, and through the valley of death he enters again that realm where in the course of ages his form will cease to exist, and when his hour strikes his essence reappears upon the scene. His form and personality change, his real ego remains the same and yet not the same, because during life it acquires new attributes and changes its characteristics.

What can this real *ego* be, which is said to be the only reality, unless it is *The Absolute* itself, obtaining relative consciousness by coming into contact with matter? Is any man certain of his own existence? All the proof we have of it is in our consciousness, in the feeling of a realization of an existence. But one moment of consciousness differs from that of another moment according to the change which takes place in the conditions which hourly surround us and according to the impressions which we receive. We are craving for change; to remain always the same

would be torture.

Under whatever form life may exist, its existence is only relative. Good and evil are relative terms, because what may be good for one may be bad for another. The word *existence* itself is a relative term, because it implies a state opposed to non-existence. Truth is a relative term, because what may be true in one sense may be false in another. To distinguish between the true and the false our senses cannot be trusted. We see the sun rise in the East, see him travel along the sky during the day and disappear again in the West; but every child nowadays knows that this apparent movement is only an illusion, caused by the turning of the earth. At night we see the "fixed" stars above our head; they look insignificant, compared with the wide expanse of the earth and ocean, and yet we know that they are blazing suns, in comparison with which our Mother Earth is only a speck of dust. Nothing seems to be more quiet and tranquil than the solid ground under our feet, and yet the earth, whereon we live, whirls with tremendous velocity through space; the mountains seem to be everlasting, but continents sink beneath the waters of the ocean and rise again over its surface. Tides seem to rise and sink, but the discovery seems to be near that it is the harmonious heavings of the bosom of our Mother Earth which produce the illusion. A stream of light seems to flow from the sun to our planet, and yet between the sun and the earth's surface is darkness, because no meteoric dust is there to cause reflection; while again we are surrounded by an ocean of light of a higher order which appears to us darkness because the nerves of our bodies are not yet sufficiently developed to react under the influence of the *Astral light*.

The image reflected in the mirror seems a reality to the unreasoning mind, the voice of the echo may be mistaken for the voice of a man; the elemental forces of nature may be loaded unconsciously with the products of our own thoughts and we may listen to their echo as being the voices of spirits of the departed; we may dream while awake.

If we turn from the world of forms to the ideas of relative space and time, we perceive the same difficulty in acknowledging their reality. We find that their qualities change according to our standard of measurement and according to our mode of perception. To an animalcule in a drop of water that drop may appear as an ocean, and to an insect living on a leaf that leaf may constitute a world. If during our sleep the whole visible world would shrink to the size of a walnut or be expanded to a

thousandfold its present dimensions, on waking we would perceive no change, provided that change would have affected everything, including ourselves, in proportion. A child has no conception of space and tries to grasp the moon with its hands, and a person who has been born blind and is afterwards made to see, cannot judge distances correctly. Our thoughts know of no intervening space when they travel from one part of the globe to another in an almost imperceptible moment of time. Our conceptions of space are based upon experience and memory, acquired in our present condition. If we were moving among entirely different conditions, our experience and consequently our conceptions would be entirely different. Professor Zöllner called the physical plane three-dimensional space; the mental plane would represent the fourth dimension, spiritual aspirations the fifth and still higher, until we arrive at a plane where relative space ceases to be, but where principles are nevertheless material in a metaphysical sense of the term.

As our conception of space is only relative, so is our conception of time. It is not time itself but its measure of which we are conscious, and time is nothing unless in connection with our association of ideas. The human mind can only receive a small number of impressions per second; if we would only receive one impression per hour, our life would seem exceedingly short, and if we were able to receive for instance each single undulation of a yellow ray of light, whose vibrations number 509 billions per second, a single day in our life would appear to us an eternity. To a prisoner in a dungeon who has no occupation, time may seem extremely long, while for him who is actively engaged it passes quick. During sleep we have no conception of time; but a sleepless night passed in suffering seems very long. During a few seconds of time we may dream to pass through experiences which would require a number of years in the regular course of events, while in the unconscious state time does not exist for us. A man, while speaking, received a sudden injury on the brain by a weight that fell on his head. The accident interrupted the sentence he was uttering and made him unconscious. Weeks afterwards, when in consequence of a surgical operation he recovered his consciousness, he continued the sentence where it was interrupted. A spiritual entity in *Devachan* or *Swarga* receives no impressions, and has no conception of time while it revels in the products of its own imagination, which are to the dreamer not less real than our day-dreams to us, and the impressions collected by his senses during life unroll themselves so to say, creating

new suggestions and new combinations and varieties until the force is exhausted. Persons fully in the subjective state receive no impression from the objective world. If they are only partially in that state, for instance during an uneasy slumber, the sensations carried to the half-conscious brain produce caricatures and distortion of ideas, and in the same manner we may, while we are half awake, behold caricatures from the spiritual world.

Everything is either a reality or a delusion according to the standpoint from which we look at it. The words real and unreal are only relative terms, and what may seem to be real in one state of existence, appears unreal in another. That which we realize is real. If my imagination is powerful enough to make me firmly believe in the presence of an angel, then that angel will be there for all my practical purposes, no matter how unreal it may be to another. If your imagination is strong enough to create for you a paradise in a wilderness, then that paradise will have *for you* an objective existence. A lunatic, imagining himself to be a king, may be not less happy than a genuine king and besides have less trouble than he would have if he were a genuine king, and he who is afraid of the devil is really haunted by him. There is, however, an immense difference between the morbid fancies of a lunatic and the enduring products of the creative power of the imagination of an artist or a magician. In the case of the lunatic the imagination is merely *passive*, he mistakes the meaning of the symbols by which he is surrounded for want of power of discrimination, his senses betray him and his judgement is insufficient to make him see the imposture; but the man of genius exercises an *active* creative power, he selects what he wants and his imagination calls it into existence which is to him real. Looked at in this light, the creations of an active imagination are surely more real than the delusive impressions which we receive from external objects through the senses, and no man can be said to be perfectly sane as long as he looks upon the delusions of the senses as absolute realities.

Matter and form, space and time, such as we know them, are only existing relatively to our mental perception. Form in the absolute is a word without meaning, and matter and space in the absolute are non-existent for us, because we cannot conceive them. If some philosophers speak of *The Unknowable Absolute*, this term can have only a relative meaning and implies that the Absolute is unknowable to us in our present condition. Nothing is unknowable to him who has reached a state in which he is able to know; but spiritual verities cannot be grasped by the

mere intellect; to know them requires a certain degree of spiritual perfection. To conceive correctly or know, three factors are necessary: *Knowledge, the Knower and the Known*. If they exist on entirely different planes, they cannot assimilate and there will be no result. Absolute Knowledge means perfection, and to obtain it man must become perfect—*Eritis Deus*. Imperfect man cannot know *The Absolute*, he can only witness its manifestations.

The Absolute, independent of relations and conditions, is said to be the original cause of all phenomena. If we perceive the manifestations of wisdom, justice, order, harmony, unity, etc., we may conclude that it must be itself absolute wisdom, justice and unity. It must be only one, there can be no other, although its aspects may differ. Whatever exists can be only a mode of its manifestation.

An attempt to intellectually grasp *The Absolute* or to describe it, is equivalent to an attempt to describe a thing without attributes. Describing a thing means to give an account of its qualities, and a thing which has no qualities can neither be imagined nor described, because to describe it we must invest it with attributes and it then ceases to be *The Absolute* and becomes *relative*. Therefore all theological discussions about the nature of God (who is *The Absolute*) are useless; because God has no nature, but Nature is His manifestation. To deny God is to deny existence, because all existence is only a manifestation of God. To declare a belief in God is to declare a belief in something of which we in our present state of evolution can have no intellectual conception, and is therefore an intellectual absurdity. God can only be spiritually known, and the squabble about Deists and Atheists is a mere fight about words without any definite meaning. Every man is himself a manifestation of God, and as each man's character differs from that of another, so each man's idea of God differs from that of another, and each one has a god (an ideal) of his own. We speak of God as "He," because He is the ever-active creative energy—the male principle—which manifests itself through Nature.

The Kabalists say that everything that exists is God and there is nothing which is not God. They only allude to *The Absolute* when they speak of *Kether* (the crown); because the representation of a crown refers to the existence of a king to whom it belongs. According to occult science this universal principle or the *One Life* has different modes of manifestation. It may be compared to a horseshoe magnet, whose two poles represent two different modes of manifestation, the male and the female activity.

The Cosmos may therefore be regarded as the manifestation of one principle, whose lowest is Matter and whose highest is Spirit, but no sharp line can be drawn which divides the two, and between the two poles live the innumerable gradations of latent or active life in the seen and the unseen worlds. Therefore it is said that everything that appears to exist independent of the *One Life* is an illusion and the *One Life* is the only absolute reality.

To him who does not believe in the existence of God, God does not exist and His existence cannot be demonstrated. To him who feels the presence of God, God exists and it is useless to deny His existence to him who knows God. The materialist cannot conceive that which to him has no existence, but the religious enthusiast whose soul is filled with high aspirations and holy emotions, perceives God with his spiritual sense, no matter to what church the worshipper may belong or by what name he may call the Infinite; and no amount of reasoning from the lower intellectual plane will dispute away that which to him is a fact and an eternal reality; because he can realize it and identify himself with it and to deny God would be denying himself.

The caricatures of gods set up by the various churches as the only true God, are only the creations of an imperfect imagination. As every man has a god of his own, which is a symbol of the sum of his aspirations, so every church has its peculiar god, which is an outgrowth or a product of evolution of the ideal necessities of that collective body of men, called a church. They are all true gods *to them*, because they answer their needs, and as their requirements change, so are their gods changing. As long as men are imperfect, their gods will be imperfect; as man becomes perfect, his god will become perfect, and when all men shall be perfect, they will all have the same perfect God, the same highest spiritual ideal, and the same universal reality, recognized alike by science and by religion; because there can be only one absolute truth, whose realization is Wisdom.

(*To be continued*)

---

NOTHING is more terrible than activity without insight.

—THOMAS CARLYLE

## IN THE LIGHT OF THEOSOPHY

In *The Key to Theosophy*, H.P.B. calls the Belgian priest, Father Damien—who sacrificed his life for the alleviation of the suffering of the lepers at Molokai—“a true Theosophist,” “a living exemplar of Theosophical heroism and of Buddha- and Christ-like mercy and self-sacrifice.” In our day, this description would perhaps fit Mother Teresa, who as a young nun of Slavic descent left her country to make the slums of Calcutta her home, and who for over 40 years has worked among the poorest of the poor, giving relief and relative happiness to hundreds of thousands of the sick, hungry, homeless and miserable around the world. “Self-sacrifice for practical good to save many, or several people, Theosophy holds as far higher than self-abnegation for a sectarian idea, such as that of ‘saving the heathen from damnation,’ for instance.” (*The Key to Theosophy*, pp. 236-37)

Courtney Tower’s special report on Mother Teresa and why her order of Missionaries of Charity continues to flourish in 71 countries, while other missionary groups have declined in numbers, appears in the *April Reader’s Digest* (Indian ed.). How did one woman achieve world recognition, a 1979 Nobel Peace Prize, the founding of an order that has soared from a membership of one to some 3,000 sisters and a rapidly growing band of brothers and volunteers? To find the answer, the author spent seven weeks following her and visiting her leper colonies, AIDS facilities, schools, free-food kitchens and homes for the dying and destitute. In his moving report he tells how she has built her life around the belief that “in serving the poorest we directly serve God.”

It’s clear that Mother Teresa, like any great leader, has her own management style—and it must be a successful one to feed 126,000 families, teach 14,000 children in 97 schools, care for 186,000 victims of leprosy and 22,000 of the dying and destitute. . . .

“According to the needs,” she explains, rather shortly—since to her it is so obvious. God is love in action, she explains, and can move you any time to serve a need. . . . So you trust totally—and you don’t organize too much. . . .

Her first school was a bare patch of ground, where she wrote Bengali letters in the mud with a stick for five or six children. . . . The slum families took notice, and some tables appeared, then benches and a blackboard. And more children.

Observe what is happening. Mother Teresa sees a basic need. She begins to address the need directly, simply with what there is.

The people who are assisted, then the wider community, see the good that is happening and help. So it has gone over the years. . . .

Mother Teresa and her missionaries do teach by example the one essential that, she says, God would have the world do about poverty. "The only thing that can remove poverty is sharing. Jesus came among the poorest, to teach people to love one another, which is to share—to use the gifts that God has given to people who have, to share with those who have not." . . . Mother Teresa adds: "One of the greatest diseases is to be nobody to anyone." . . .

When asked about the transition of her Missionaries of Charity from small beginnings to a large institution, Mother Teresa bridles: "It is *not* an institution. It is love in action, *not* an institution." . . .

Father George D'Campo in Calcutta tends to agree: "This is a work of grace, you know. There's no other way to explain it. With God's grace it may simply get better and better. Because it serves a need in the world. It gives a dimension the world doesn't grasp."

Mother Teresa's work recalls that of Sister Rose Gertrude, who like Father Damien chose voluntary Calvary on the leper island of Molokai. H.P.B. pays her glowing tribute in her article "The Last Song of the Swan" (reprinted from *Lucifer*, February 1890, in *The Theosophical Movement*, January 1941):

The young heroine, like her noble predecessor, Father Damien, is a true Theosophist in daily life and practice—the latter the greatest ideal of every genuine follower of the Wisdom-Religion. Before such work, of practical Theosophy, religion and dogma, theological and scholastic differences, nay even esoteric knowledge itself are but secondary accessories, accidental details. All these must give precedence to and disappear before Altruism (real Buddha- and Christ-like altruism, of course, not the theoretical twaddle of Positivists) as the flickering tongues of gaslight in street lamps pale and vanish before the rising sun. . . .

Sister Rose Gertrude is, as was Father Damien before her—a *spiritual mystery*. She is the rare manifestation of a "Higher Ego," free from the trammels of all the elements of its Lower one. . . . Thence the ceaseless and untiring self-sacrifice of such natures to what appears *religious* duty, but which in sober truth is the very essence and *esse* of the dormant Individuality—"divine compassion," which is "no attribute" but verily "the law of laws, eternal Harmony, Alaya's SELF." It is this compassion, crystallized in our very being, that whispers night and day to such as Father Damien and Sister Rose Gertrude—"Can there be bliss when there are men who suffer? Shalt thou be saved and hear the others cry?"

Yet, "Personality"—having been blinded by training and religious education to the real presence and nature of the HIGHER SELF—recognizes not its voice.

---

Today, people seem to be complaining about nervous stress much more than they used to, and mental disorders are one of the main problems facing some nations. But is the ever-increasing tempo of life the chief cause of mental-health problems? According to Professor Yuri Alexandrovsky, whose book, *Through a Psychiatrist's Eyes*, is condensed in the April *Sputnik* (Digest of the Soviet Press), the advance of science, technology and culture does not necessarily give rise to schizophrenia or any other mental disease. This is borne out by studies conducted among the natives of underdeveloped countries, who too are prone to mental disturbances.

There are, however, certain universal negative factors engendered by civilization, which operate to various degrees in all countries. These include the weakening of personal contacts by reason of increasing communication through electronic facilities. . . . Human contacts nowadays are more often based on usefulness than on emotional attraction. . . . More and more often people have to keep their emotions in check: if they do not, they fail to cope with the complex situations they face every day. However, this emotional suppression builds up nervous tension, increasing the probability of neuroses and similar disorders.

Paradoxically, the "psychological conflict" plaguing the urbanite is caused, on the one hand, by the individual's loneliness in the crowd, and on the other, by his urge to escape from the crowd into solitude. . . . At the same time, one should guard against too much solitude, both for oneself and one's close friends and relations. Communication is as vital as the air we breathe. Each is separate and also part of the whole. Each one combines, as it were, two worlds—the outer and the inner—with the outer being reflected in a very individual way in the inner. Someone's personal interests may coincide with those of others—or may be opposed to them. But only when "mine" and "ours" merge into one indivisible whole does there appear a single-mindedness that unites people.

There seems to be a kind of natural law governing human emotional contact: the more you give, the more you get. Emotions turn on emotions. One can't be a cold fish and expect warmth from others. I am sure that each and every one of us can think of

numerous examples confirming this. . . .

Like a sensitive barometer, modern psychiatry records the effects of mounting competition, unemployment and crime and, as a consequence, the crumbling of ideals. All this results in constant emotional strain, making neuroses a common occurrence. . . .

But what's the alternative? To bolt the doors and barricade oneself in against all problems? Avoid getting into any kind of trouble and shut oneself off from people? But what's the point of living then? Where can one apply one's energies and talents? Happiness and the meaning of life depend on one's understanding of one's aim and one's ability to be useful to society. The higher the moral principles that a person advocates, the more confidence he has in life. These principles lift him above petty squabbles and help him take difficulties in his stride and overcome them without any compromises with his conscience, on the one hand, and without nervous breakdowns, on the other.

---

There is today a growing band of thinkers who believe that the universe did not come together by accident, that it shows evidence of design. One such is Freeman Dyson, American physicist, arms-control expert, philosopher and self-described "lover of diversity." His new book, *Infinite in All Directions*, explores life as a scientific phenomenon and man's responsibility on earth and beyond.

In the course of a conversation with him, reported in the April 18 issue of *U.S. News and World Report*, he referred to the place of the mind in the universe:

The mind, I believe, exists in some very real sense in the universe.

But is it primary or an accidental consequences of something else?

The prevailing view among biologists seems to be that the mind

arose accidentally out of molecules of DNA or something. I find

that very unlikely. It seems more reasonable to think that mind

was a primary part of nature from the beginning and we are

simply manifestations of it at the present stage of history. It's not

so much that mind has a life of its own but that mind is inherent

in the way the universe is built, and life is nature's way to give

mind opportunities it wouldn't otherwise have. . . . Mind is more

likely to be primary and life secondary rather than the other way

around. That is certainly taking a leap. The methods of science

have nothing to say when you're talking about such questions.

Mind is the intelligent part of the Cosmos. The plan of the

Cosmos is contained in the Universal Mind and evolution proceeds upon this plan.

The first differentiation—speaking metaphysically as to time—is Spirit, with which appears Matter and Mind. . . . Wherever a world or system of worlds is evolving, there the plan has been laid down in universal mind; the original force comes from spirit; the basis is [primordial] matter—which is in fact invisible—Life sustains all the forms requiring life, and Akasa is the connecting link between matter on one side and spirit-mind on the other. (*The Ocean of Theosophy*, pp. 16-17)

---

It has long been believed that human foetuses are incapable of perceiving pain because pain is a subjective phenomenon. Infants are said to be born without memory of painful experience and thus are thought incapable of interpreting pain as adults do. Dr. K. J. S. Anand of the department of anaesthesia at the Harvard Medical School and Children's Hospital in Boston thinks otherwise. (*Asian News International*)

Dr. Anand and his colleagues recently elucidated the physiological changes associated with pain, along with the neuro-chemical systems and behavioural changes associated with the perception of pain, in a landmark discovery being quoted in top science circles. Dr. Anand contends that human newborns do possess anatomical and functional components required for the perception of pain. Beginning as early as the seventh week of gestation, the development of these components in the skin and in the cerebral cortex of foetuses is complete by the 30th week of gestation. Dr. Anand studied electroencephalograph patterns which suggested that the functional maturity of the cerebral cortex is seen as early as 20 weeks into gestation and that by 30 weeks the distinction between wakefulness and sleep can be made.

How are the pain stimuli transmitted? Dr. Anand found that neurotransmitters called "tachykinins," present in the central nervous system, play a role in the transmission and control of pain impulses. Twelve weeks into gestation, these transmitters are already well developed and begin to carry pain messages leading to perception of pain.

Thus current knowledge suggests that humane considerations should apply as forcefully to the care of the foetus as they do to children and adults.

---

# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
INDEX TO THE SECRET DOCTRINE  
THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
RAJA-YOGA OR OCCULTISM  
SHE BEING DEAD YET SPEAKETH  
THE ESOTERIC CHARACTER OF THE GOSPELS  
A BOOK OF QUOTATIONS

## By William Q. Judge:

THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
THE BHAGAVAD-GITA  
NOTES ON THE BHAGAVAD-GITA  
THE YOGA APHORISMS OF PATANJALI  
VERNAL BLOOMS  
THE HEART DOCTRINE  
ECHOES FROM THE ORIENT  
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED  
A BOOK OF QUOTATIONS

## By Robert Crosbie:

THE FRIENDLY PHILOSOPHER  
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY  
UNIVERSAL THEOSOPHY  
A BOOK OF QUOTATIONS

## Other Publications:

LIGHT ON THE PATH  
THROUGH THE GATES OF GOLD  
THE DHAMMAPADA  
THE LIGHT OF ASIA  
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING  
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY  
THE ETERNAL VERITIES  
THE TELL-TALE PICTURE GALLERY  
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)  
LIVING THE LIFE  
THE BUILDING OF THE HOME  
"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
THE 'U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
U.L.T. PAMPHLET SERIES, Nos. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

**T**HE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great foundation of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too important to leave it the time or inclination to take part in side issues. That work and that end are the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, and a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and whenever situated, is "*similarity of aim, purpose and teaching*," and therefore has neither constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*, and it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and to be helped by others.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

## U.L.T. LODGES

ANTWERP 2000, BELGIUM .. .. .	Korte Klarenstraat 13, B
BANGALORE 560 004, INDIA .. .. .	4 Sir Krishna Rao Road, Basavan
BOMBAY 400 020, INDIA .. .. .	40 New Marine L
BOMBAY 400 019, INDIA .. .. .	Anandi Niwas, Bhaudaji Road, Ma
LONDON W2, 3AL, ENGLAND .. .. .	62 Queen's Gar
LONDON, ONTARIO, CANADA .. .. .	799 Adelaide S
LOS ANGELES, CALIFORNIA 90007, U.S.A. .. .. .	245 West 33rd S
MADRAS 600 020, INDIA .. .. .	7 Twelfth Cross Street, Indira N
MALMO 211 21, SWEDEN .. .. .	Grabrodergatan 10, o g
NEW DELHI 110 049, INDIA .. .. .	H-75 South Extensio
NEW YORK, NEW YORK 10021, U.S.A. .. .. .	347 East 72nd S
OTTAWA, ONTARIO, CANADA .. .. .	1001 Gregg S
PARIS 75116, FRANCE .. .. .	11 bis rue Key
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A. .. .. .	1917 Walnut S
PHOENIX, ARIZONA 85003, U.S.A. .. .. .	77 West Encanto Boule
SAN DIEGO, CALIFORNIA 92105, U.S.A. .. .. .	3766 El Cajon Boule
SAN FRANCISCO, CALIFORNIA 94114, U.S.A. .. .. .	166 Sanchez S
SANTA BARBARA, CALIFORNIA 93101, U.S.A. .. .. .	326 West Sola S
THE HAGUE, HOLLAND .. .. .	Jacob Catsstraat 80, 2274 GX Voor
TORINO 10121, ITALY .. .. .	Via G Gius
WASHINGTON, D.C., U.S.A. .. .. .	8525 Colesville Road, Silver Spring, Maryland 2
WEST CHESTER, PENNSYLVANIA 19380, U.S.A. .. .. .	118 West Gay S